MANASSEHS MIRACVLOVS METAMORPHOSIS:

Representing to euery *Sinne-loaden* (if *Sinne-loathing*) Soule,

1 A *Conduit* of *Consolation.*
2 A *Comfort* against *Desperation.*
3 A *Conduct* to *Deuotion.*

A SERMON PREACHED BEFORE THE thrice-famous Vniuersity of *Cambridge*, at Great *Saint Maries, Septemb.* 10. *Anno Dom.* 1620.

By GEORGE LANGFORD, Master of Arts, Preacher of Gods Word, and Chaplaine to the Right Honourable THOMAS Earle of *EXCETER.*

MAT. 11. 28.
Come vnto mée all yee that labour and are heauy laden, and I will giue you rest.

LVKE 5. 32.
I come not to call the righteous, but sinners to repentance.

AVGVST. in Psal. 144.
Misericordia Dei dat veniam peccatori, spem Justificationis, charitatem in qua omnia bona facias, dabit vitam æternam, & societatem Angelorum.

AVGVST. in Psal. 130.
Debet vnusquisque nostrûm videre in quo profundo sit, de quo clamet ad Dominum.

LONDON,
Printed by *G. Eld* for *Iohn Clarke*, and are to be sold at his shop vnder *S. Peters* Church in Cornhill. 1621.

MANASSEHS
MIRACVLOVS
METAMORPHOSIS:

Representing to every Sinne-louing (if
Sinne-loathing) Soule,

1. A Comfort of Confidence.
2. A Caueat against Desperation.
3. A Spur to Diligence.

BRITISH MUSEUM

LONDON.
Printed by G. Eld for Iohn Clarke, and are to be sold at his shop
vnder S. Peters Church in Cornhill. 1623.

TO THE HONORABLE, and much Honored Knight, Sir *Humphrey May*, Chancelor of his Highneſſe Dutchy of *Lancaſter* G. L. wiſheth the *confluence* of all externall proſperity in this life, and the *affluence* of eternall Felicity in the life to come.

Honorable Sir:

IF Saint *Pauls* Bookes and Parchments long ſince fell into the hands of *Carpus*, what may I expect in this curious, this cenſorious, this criticall, this *carping* age, but to be *ſcoured* & *ſcourged* with the maleuolent tongues of *Momus* & his mates? Ἀκούσεις αἰδέσιμος, ἐγκύπτων ὑπόδικος, ſaith *Thucidides*: Hearing and Reading haue a prerogatiue not to be liable to account; but Preaching and Printing caſt themſelues vpon the racke of cenſure. For are there not in the popular ſort as

2 Tim. 4. 13.

Thucidides, lib. 1.

as many *heads* as *hearts*? *Quot capita tot sententiæ, quot homines tot humores, quot humores tot mores*, saith *Lipsius*: The many-headed multitude is so diuided into *faction* and *action*, that *Diogenes* himselfe, with all his Lanterne and candle-light, can scarce finde two in this noone-tide of the Gospel, *quibus vna vox aut votum, of one minde or mould.* There were diuersities of tastes among *Horaces* guests, so that that which one deemed dainty, seemed vnsauory to another. *Dianaes Temple* was burned by *Herostratus* the same night that *Alexander* the great was borne; One more nameleſſe then *Herostratus* said: It was no maruell, for *Diana* her selfe, protectresse of that sacred Monument, was then absent as midwife as so great a child-birth: *Tully* commends this for a witty conceit; but *Plutarch* condemnes it at a witlesse iest. The like vnlike censures I looke for of this Sermon: for though the reuerend and learned presence wherein I preached it, was not like *Hannibals* army, *Colluuies omnium gentium*, as *Liuy* cals it, a Miscellany of all Nations; yet was it like S. *Peters* Audience, *Act.* 2. consisting of men of many Countries, and they (it may be) of contrary Languages: *Cato*, me thought, called on me to plead for peace, *Pompey* for warre; the Souldiour cried, *Arma virumq; cane*; the Merchant, *Da pacem Domine*: But I followed *Ciceroes* counsell, *Seruiendum tempori*, though *Lentulus* thought it the voice of fawning flatterie. But how? I discourſed of *Prayer*, which is not onely *Medicina vulnerum*, as Saint *Bernard* stiles it, but is farre more

Lipsius.

Bellua multorum capitum Seneca.

Cicero de natura Deorum, lib. 2. Plutarch in Alexandro.

Liuius.

For it was preached vpon Sturbridge Faire Sunday.

Bernard.

more soueraigne then the Physitians *Catholicon*, it is a medicine for all maladies. Were my Auditors Students in the abstruse mysteries of Arts & Sciences? Behold, Prayer is their *Oedipus* to resolue, to dissolue their doubts. Were they Merchants that traded for the Gold of Ophir? behold, Prayer sanctifies their profits; hence *Constantine* writ a Prayer about his coyne. Were they manuall Artificers, or such as liued by retaile, and tradition? behold, Prayer is, *clauis diei, & [a] sera noctis*, it is the Key to open, and the Locke to shut vp their shops. In a word, were they [b] blessed in the City, and blessed in the field? behold, Praier is their Embassador to praise their God, and giue him thankes.

What then I spoke in the eare, I am bold to put vnder the shelter of your Honours protection, presuming to winne some lustre vnto this poore Paper-present, from your iudicious and learned Patronage. Your fidelitie in Court imploiments, your eminency in Natures endowments, haue moued God and the King to promote you, and all men to congratulate the amplification of your Fortunes. In your Honourable seate of Iudgement you are like the Philosopher *Zenocrates*, into whose bosome the sparrow fled from the tallents of the Hawke: which doth ascertaine me, that *Manasses*, after the Deluge of his teares, shall not be like *Noahs* Doue, finding no place to rest in, but that with *Noah* you will put forth your hand, and receiue him into the Arke of your protecting acceptance. Thus with *Sinætas* in *Ælian*

[a] It is not *dura sera*, as *Tibul.* But *firma sera*, as *Ouid*: Yea, *ferrea sera*, as *Plautus*.

[b] Deut. 28. 3.

Quia lucem aliquam tenui huic & per se obscuræ scriptioni conciliare conatus sum à luce vestrâ: Lipsius, ad Prætor. Consul. & Senat. Reip. Vltraiectinæ.

Ælian. lib. 13. cap. 31.

Gen. 8. 9.

Ælian. πολιτάρχης ἱστεῖας, βίβλ. α. κεφάλ. λϛ.

I presume to present you with a fist-full of water, distilled from the Limbecke of *Manasses* his sorrowfull soule: or rather, with *Æschines* in *Seneca*, seeing I haue no meet present worthy so great a Person, I will gratifie you with my selfe, who will euer pray that your good *name* and *fame* MAY long *flourish* on earth, fenced and defended from the Theonine consumption of Enuy, till your consummation in glory.

Seneca de Benefic. lib. 1. cap. 8.

Bonum nomen, bonum omen.

Dente Theonino rodere, Horat.

London this present *Iune* 4.
Anno Dom. 1621.

At your Honors seruice I rest
euer in all duty deuoted,

GEORGE LANGFORD.

MANASSEHS MIRACVLOVS METAMORPHOSIS.

2 CHRON. 33. 12.

Hee prayed to the Lord his God.

IT is *fathered* vpon that ancient *Father S. Ierome*, that he was *endited* before the Tribunall Seate of Gods Sacred Maieſtie, not for that hee was an excellent and eminent *Enditer*, or that his tongue was as the penne of a ſwift and ready writer (O let me admire theſe euer to be admired gifts!) but, *Quòd Ciceronianus, non Chriſtianus foret*, for that hee was not ſo exact a Chriſtian, as an eloquent Ciceronian, too frequent in his *Eſſe videatur*. Therefore I call heauen and earth to record, that I come nót this Holy day to hang golden Iewels in the itching eares of any vaine-glorious Iſraelite, ſuch as hee may plucke from himſelfe to make a molten Image. I deſire not *Nazianzens* τὴν γλωσσὰν ἔυστροφον, a *filed* and flexible tongue, if by it he vnderſtand a *defiled* and flagitious tongue, euer ſpeaking *ſonantia verba, ſed non ſanantia*, making a meere *ſound*, but neuer miniſtring any *ſound* comfort and conſolation. I cannot but deteſt Saint

Exod. 32. 3.

Naz. εἰς Ευνο.

Pauls

2 Cor. 2. 17. *Cauponantes, Eraſmus, Beza. Adulterantes, Caluin.*

Paules friuolous though fraudulent hucksters, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ſophiſticating, adulterating the Word of God: For, what other thing doe theſe chanting and inchanting Iuglers, theſe impotent and falſe Impoſters, then πλεῖν ὄψιν κλέπτειν τῆς ἀμαθοῦς, ſteale away the erring eyes of the ignorant; which frye are like *Labans* flocke, led by the eye, and violently poſted away to admiration. The ſiluer Trumpet of that Watch-man of *Iſrael*, carefully keeping *Ward* and ſcentinell in the houſe of his God, ſhould euer *ſound* ſhrilly in the eares of his brethren the ſonnes of *Leui*, who tels vs that this hyperbolicall kinde of teaching turneth *ſound* preaching into a *ſound* of preaching, *tickling* mens eares like a *tinckling* Cymball, feeding them ἡδυσμασι καὶ οὐκ ἐδέσμασι, ſpoyling the Plaine-Song with Deſcant and Diuiſion.

Mr *Ward* of *Ipſwich.*

Thus hauing ſtayed you a little in *Atrio Templi*, ſpeedily let mee leade you *in Sanctum Sanctorum.* In this preſent Chapter, *Ezra*, Gods ſacred Secretary, γραμματεὺς μαθητευθεὶς, that Scribe taught vnto the Kingdom of heauen, ſummarily compriſeth, comprehendeth the Life and Death, the Acts and Monuments of thoſe two Kings of *Iudah*, *Manaſſes* and *Amon.*

Mat. 13. 52.

Firſt, hee blazeth *Manaſſehs armes, Manaſſehs harmes:* he points at him with an *Ecce hominem*, Behold the man: behold him falling and ſinning, behold him entangled in the ſnares of Satan, who is not vnfitly reſembled by the ancient Fathers to that mighty Hunter, that apoſtaticall and rebellious *Nimrod*: For hee hath not onely his *hounds*, *Phil.* 3. but alſo *nets, ſnares, toyles*, παγίδας, ſo Saint *Paul* hath ſtiled them, 1 *Tim.* 3. with both theſe, as once he laid for the *Meſſias*, ſo here he layes for *Manaſſes*: with his hounds, ἵνα ἁλῶσι, that they might take him; with his nets, ἵνα παγιδεύσωσι, that they might entangle him; with both of them, ὅτε θανατώσωσι αὐτὸν, that ruthleſſy they might murther his immortall ſoule.

Gen. 10. 9. Phil. 3. 2. 1 Tim. 3. 7. 2 Tim. 2. 26. Mat. 22. 15. Marke 12. 13.

The ſweet Singers of *Iſrael* may now ſit by the bankes of *Babel*, and poure out the cataracts of their compaſſion,

Pſal. 137. 1.

empty

empty the flood-gates of their affection vpon this *King* of the *Iewes*, the *subiect* of my Text. For, *cecidit, cecidit Manasses, Manasses* hath caught a *fall*, Satan hath giuen him the *foyle*, both haue exceedingly bruis'd him: changes and armies of sorrowes are against him, the worme of conscience hath stung him, the messenger of Satan hath buffeted him; Sinne, that euer-arring and barking Bloud-hound, whose teeth are as speares, and whose iawes as arrowes, hath ceaz'd vpon him. In a word, hee hath trauelled from *Ierusalem* to *Iericho*, from mount *Zion* to port *Esquiline*, from the *citie* of God to the *suburbs* of hell, hee hath fallen among theeues, and is sore wounded; *cecidit, ah cecidit Manasses, Manasses* is downe, but shall he rise againe?

Iob: 10. 17.

2 Cor: 12.7.

Gen.4.7.

Luke 10.30.

Yes doubtlesse, this downefall is not vnto death; for as hee fell by sinne, so did hee rise by Repentance: as hee fell low into misery, so did hee soare aloft to the seate of mercy. His fall was his rise, hee fell to rise: hee fell into prison that hee might flye into Paradise. His fall was his rise, hee fell to rise, hee was a prisoner in *Babylon*, that hee might be a free Denizon in *Ierusalem*: happy, thrice-happy soules, *Queis datur Elysium sic habitare nemus*, who are thus enfranchized in the freedome of heauen.

Iohn 11.4.

Suppose we then *Manasses* to be like bi-fronted *Ianus*, with two faces, the one looking toward *Beth-auen*, that sink of sin, the house of vanitie, the other beholding beautifull *Bethel*, that house of God, the Church of the liuing God, *Columba vnitatis*, *Can.* 5. *Columna veritatis*, 1 *Tim.* 3. Christs Loue, his Doue, his vndefiled, the pillar & ground of truth. For first, wee see *Manasses* sinning, and his sinne wee see is aggrauated from the second *verse* vnto the 11. But as *Manasses* sinn'd, so *Manasses* sorrowed for sinne, and hauing gone awhoring after other gods, prostituting his soule to sacrilegious Idols, so he now acts the *returne*, takes the Rod into his owne hand, enioynes himselfe a kind of Penance, he returnes to God by true repentance.

Supposed to be *Iapheth*, *Noahs* eldest sonne, who saw the ending of the old world, and the entrance of the new.

Can: 5, 2, and 6, 8.

1 Tim: 3. 15.

The which his repentance is here expreſſed by the three parts or members of it:

1. By his *Confeſſion* of mouth.
2. By his *Contrition* of heart.
3. By his *Conuerſion* of the whole man.

His *confeſſion* is implied in that word, *prayed*: His *contrition* is implicitely enfolded in thoſe words, He *humbled* himſelfe. His *conuerſion* is brancht out into two ſeuerals:

1. *In terminum à quo*: What he turned from.
2. *In terminum ad quem*, what he turned vnto.

Thus you ſee the neere Neighbourhood, the coniunction that theſe words haue with the other! Now were it vſuall to giue names to Texts, this might not vnfitly be ſtiled, *The Mirrour of Gods mercy in* Manaſſehs *miraculous Metamorphoſis*; if you will, *The Royall Exchange of the Merchant Royall*, who hauing found a pearle of precious price, went and ſold all that he had, and bought it. Hee hath ſold his *Idolatrie*, to buy *Piety*; He hath ſold his *Auarice*, to buy *Liberality*: He hath ſold his *Pride*, to buy *Humilitie*; He hath ſold his *Luxurie*, to buy *Frugality*; he hath ſold his *Crueltie*, to buy *Amity*: In one word, he hath ſold all *Iniquity*, to buy a ſtate of *Perpetuity*, and being plunged in *aduerſity*, he ſends vp his *perfume* of *Prayer* to the God of *Mercy*, for ſo ſayes my Text; *He prayed to the Lord his God.*

Mat. 13: 46.

Which like that Riuer of *Eden*, *Gen.* 2. may ſeeme to diuide it ſelfe into foure heads: 1. is an Agent. 2. is an Action. 3. is the Obiect of that Action. 4. is the Application of that Obiect.

Gen. 2. 10.

1. Is an *Agent*, [*He.*]
2. Is an *Action*, [*Prayed.*]
3. Is the *Obiect* of that *Action*, [*The Lord.*]
4. Is the *Application* of that *Obiect*, [*His God.*]

He,] an *Agent*. *Prayed*,] an *Action*. *The Lord*,] the *Obiect* of this *Abiects prayer*. *His God*,] The *Application* of the *Obiect*,

Obiect, in the *Supplication* of this *Abiect*, *who prayed to the Lord his God*:

And now Welbeloued, in the Beſt-beloued Chriſt Ieſus, lend me your liſtning and attentiue eares, while of all theſe I ſpeake ſeuerally, though of ſome of them ſummarily: and firſt of the firſt part, namely the Agent, [*He.*

1 Agent. Acts 8: 34.

We need not now with the Eunuch aske any *Philip*, *Of whom ſpeaketh the Prophet this, of himſelfe, or of ſome other man?* this *Capitall* Sinners name, is writ in ſuch *Capitall* Letters, that hee that runnes may read it is *Manaſſes.*

It is *Manaſſes*, hee that did euill in the ſight of the Lord, *verſ.* 2. It is *Manaſſes*, hee that went backe and built the hie places, *verſ.* 3. It is *Manaſſes*, hee that built Altars in the houſe of the Lord, *verſ.* 4. It is *Manaſſes*, he that cauſed his Sonnes to paſſe thorough the fire in the valley of *Benhinnom*: that gaue himſelfe to Witchcraft, and to charming; that did euill, yea, very much euill, that did euill in the ſight of *Iehouah*, and that to anger him, *verſ.* 6.

It is *Manaſſes*, one of Sins greateſt Aſſociates, one of Satans greateſt In-mates; an open opprobrious and flagitious ſinner; one who had drencht his ſoiled ſoule in the gall of vngodlineſſe, in the gall of bitterneſſe with *Simon Magus*: One, who Spider-like, out of his owne bowels had ſpun a faire threed, and weau'd the Web of vnrighteouſneſſe; it is *ipſe*, hee, hee it is that prayed: *He prayed to the Lord his God.*

Act. 8. 23.

Alaſſe, fond deathling he, how durſt he vaile his guilty, teare-drowned eyes to Heauen? how durſt his fainting knees and faultering feete approach before Gods awfull preſence? He *prayed* indeed, obſequiouſly he did implore for pardon, oh pardon, pardon mine outragious ſinnes: But why rather with *Belſhazzar*, was not his countenance changed, his thoughts troubled, the ioynts of his loynes looſed? why did not his knees knocke one againſt another, and his eyes fayle him for feare? Nature

Dan. 5. 6.

would deeme that in this deluge of diſtreſſe, he ſhould rather *prey* vpon himſelfe, caſting his confuſed ſoule into the *Chaos* of horror, & horrible confuſion, then *pray* for himſelfe, whoſe *exoticall* ſins ſo *hideous*, whoſe *exorbitant* ſins ſo *hainous*, might ſeeme to haue built a Babel of confuſion, to haue erected a wall of ſeperation 'twixt him & his God. But *ecce hominem*, behold with attention, looke vpon *Manaſſes* with admiration; he hath both forme & beauty, whē you ſhall ſee him, you muſt needs deſire him, you muſt needs admire him! He is deſpiſed indeed & neglected of himſelf, for he is a man full of ſorrowes, & hath experience of infirmities; but regard yee him not becauſe he is black? becauſe the parching Sunnne of originall pollution, and the perpetration of actuall tranſgreſſion hath lookt vpon him? *Alba liguſtra cadunt, vacinia nigra leguntur: Vzziah* the Leper, though white as ſnow, ſhall be excluded the hoſte, when *Ebed-melech* the Blacke Moore, ſhall not remoue one foote. For now behold *Manaſſes* (that Tranſcendent ſinner ſo ſuperlatiue) comming from Labanon, and looking from the Tower of Babylon, from the top of Amanah, Shener and Hermon, from the dens of the Lions, and from the mountaines of the Leopards. Behold him going about in the City, by the ſtreets and open places, ſeeking him that his ſoule loueth, he ſought & found him, or rather was found of him. For, which may ſtrike our ſenſes with aſtoniſhment, hee that ſuffered him to be led captiue, hath had compaſſion on him, he hath made a light to ſhine into the priſon, he that ſate in the ſhadow of death hath ſeene the Sun-ſhine of life. God hath appeared vnto him, *Ipſa vita qua viuimus, quam viuimus*, who is the life which we liue, by which wee liue. He, he ſmote *Manaſſes* on the ſide, as that deliuering Angell did bleſſed *Peter*, his chaines fell off, he raiſed him vp, he deliuered him out, he brought him into *the wine cellar, and loue was his banner ouer him; he ſtaied him with flagons, and comforted him with apples, for he was ſicke of loue.*

Can. 1. 5.

Virgil Eglo: 2.

2 Chron. 26. 19

Ier: 39. 18.

Can: 4. 8.

Can: 3. 2:

Acts 17. 20:

Acts 12. 7.

Can. 2. 4. 5.

Can. 1. 11. 12.

Now therefore, ſeeing the *winter* of *Manaſſes* woe is paſt,

paſt, the raine is changed and is gone away, let his voyce like the voyce of a Turtle be heard in our eares. *Turtur non canit ſed gemit*, ſaith *Plinie*, the Turtle ſings not ſo much as ſighs, yet let *Manaſſes* be the Doue to bring an Oliue leafe, (true Embleme of trucefull peace) into the Arke of *Noah*. Let this ſtar-gazing Doctor be our *conductour*, leading vs like that ſtarre to the Babe at Beth-chem. Let him bee the meſſenger to bring theſe glad tidings of great ioy to all Repentants: That ſo endleſſe is the Ocean of Gods liberall mercie; ſo boundleſſe the ſea of his vnlimited bounty *toward* man, to (*vntoward* man,) that abiect thrall, that enthralled obiect of miſerie, and ſubiect of all iniquitie, as that an impious and flagitious ſinner, may become a religious and repentant conuert, as that a *Manaſſes* may be *Metamorphoſed*; as that a Sonne of Satan, one of the broode of *Belial*, a brat of fathomleſſe perdition, may become a naturall ſonne of mother Sion, a ſacred Saint and Citizen of Ieruſalen, an heire apparent to the Kingdome, to the crowne of Heauen, inheriting eternall, aye-enduring beatitude and felicity. Well might the ſighfull Pſalmiſt ſo ſhrilly ſound that deuout, though dolefull ditty; *Abyſſus abyſſum inuocat, one deepe calleth another, Pſal.*42. Well doth that worthy ſaying of that famous worthy Saint *Auſtin*, ſuit and ſort it ſelfe with our preſent purpoſe, *Abyſſus miſeriæ inuocat abyſſum miſericordiæ*, a deph of miſerie, cals for a depth of mercy: here Mercy and Miſerie are met together, Miſerie and Mercy, kindly doe kiſſe, embrace each other,

Our God is not like Saint *Baſils Magiſtrate*, Ἀσπλαγχνος, without the bowels of commiſerating compaſſion, of compaſſionate commiſeration: He loued thee *Lo-ammi* when thou waſt *Lo-ruhamah*; deſeruing nothing but deſertion, hee defer'd the ſentence of condemnation. When he diſplayes the bright beames of his *Bounty*, hee commeth forth as a Bridegrome out of his Chamber, and reioyceth as a Gyant to runne his race: But ſpreading the Sable colours of his *Seuerity*, comming to write vs a Bill

Pliny nat: Hiſt.

Gen. 8.11. *Oleæ pacales Ouid.*

2 Chron. 33. 6. Mat. 2.9.

Pſal.42.7.

Auguſtin.

Baſil.

Hoſ.1,6.9.

Pſal.19.5.

of *Diuorcement*, to giue the Deuill a *Capeas Corpus*, and *Tophet* an *Habeas animam*, oh then with *Nero* in *Suetonius*, he ſeemes to wiſh, *Vtinam, ò vtinam neſcirem literas*, I would I had no cauſe to ſubſcribe to the execution of this Malefactor. With *Bias* that Iudge of Greece, hee neuer giues ſentence of death, but ſeemes to ſorrow. The Sword of his *Iuſtice* (vnlike to *Ioabs*) is willing to be contained in the ſheath of his *Mercy*! Is he enforced to draw it? his bowels are rowled and turned within him: Is hee enforced to draw blood with it? himſelfe is wounded at the very heart. *He will eaſe him of his enemies, and auenge him of his aduerſaries.* *Eſa.* 1. But it comes with a *Sigh*, with an *Eheu*, *Ah*, or *Alas*, *I will eaſe me of thoſe that diſeaſe me*: *Exonerando me magis onero*, as *Bernard* ſpeakes in another caſe, may the Lord vpon this occaſion, *The puniſhing of Iſrael for his ſinne, addes ſorrow to the God of Iſrael: For alas, I muſt eaſe me of thoſe that diſpleaſe mee.* Ω βάθος πλούτε, O the inexhauſted treaſurie of Gods *Mercy*, the infinite Fountaine of his neuer-failing fauour, the head of whoſe euer-ſtreaming torrent, is more vnſearchable then that of *Nilus*, altogether paſt finding out. *Oh that one would giue me to drinke of the water of the well of Beth-lehem*, was *Dauids* deſire, but theſe Chryſtall Currents, this celeſtiall *Neſtar*, is that my heart brayeth for, is that that my ſoule panteth after. Yet had I the tongue of Men and Angels, tipt with the choiceſt and chiefeſt luſtre of humane eloquence, I could not ſhadow in maske of words, or plainly portray with any pencill, this abundant, this euer-ſtreaming *torrent*, this ſuper abundant, this ouer-ſtreaming *Current* of Gods *Mercie*.

Lift vp then thy head thou *drooping* ſoule, doe not *deſpaire* thou *drouſie* ſpirit, *qui dilexit pollûtum, deſeret politum?* Hee that *loued Manaſſes wallowing* in the blood of his ſons, can he *loath* thee *waſht* with the blood of his Sonne? from whoſe ſide iſſued thoſe two Sacramentall riuers, Blood and Water, *Aqua qua diluat, Sanguis qui redimat*, ſaith S. *Ambroſe*: *Water* to clenſe thee, *blood* to redeeme thee.

Suetonius in vita Neron. *Claud: Caſ: Sect: 10: quàm vellem neſcire literas.*

Iſa: 1: 24.

Rom: 11: 33. *Fons vincit ſitientem, Auguſt.*

2 Sam: 23: 15.

Pſal: 42. 1. 1 Cor: 13.

Ambroſ: in Luc.

thee. Haſt thou with *Lot* committed inceſt? Haſt thou with *Dauid* committed adulterie? Haſt thou with *Peter* denied Chriſt? Haſt thou with *Paul* perſecuted the Church? Haſt thou with *Marcellinus* ſacrificed to Idols? Yet wade not in the gulfe, walke not in the way of *deſperation*, this *Almightie*, this *All-ſufficient* Phyſitian, healed *Lot* of his *Lethargie*, deliuered *Dauid* from his *Leproſie*, purged *Peter* and *Marcellinus* for their ſhaking *palſie*, cured and recouered *Paul* out of his *Apoplexie*. He forgiues *Manaſſes*, aſwell as *Hezekias*, he forgiues a *thouſand talents* aſwell as *one penie*: He giues a *Sea* of *Mercie* as ſoone as *one drop*, he giues many *Ephas* as ſoone as one *Omer*. *Decet magnum magna facere*, ſaith *Aquinas*: By this Almightie God, all mighty things are wrought, are brought to paſſe! He delights to blaze his bountie, which moſt appeares in great iniquitie; the Diamond ſhewes brighteſt on the blackeſt lead; Starres ſhine cleareſt in the darkeſt nights: Pearles ſhew rareſt on the baſeſt rings: ſo Gods bountie like the Diamond, his mercy like the Starre, his pitty like the Pearle, ſhewes brighteſt, ſhines cleareſt, ſeemes rareſt, on the blackeſt, on the darkeſt, on the baſeſt ſinner. God is more incomprehenſible in mercie, then it is poſſible thou canſt be in ſinning, the value of his bountie ſo infinitely ſurpaſſeth thine iniquitie! Hence is it that Saint *Ierome* confidently affirmes, that *Iudas* ſinned more hainouſly in deſpairing of his Maſters *pardon*, then in betraying of his Maſters *perſon*. His Maſter indeede is *Sponſus ſanguinum* as *Bernard* ſtiles him, a *bloody husband* as *Zipporah* called *Moſes*, yet a husband for vs, bloody for vs, celebrating here his contract, his eſpouſals; and hence his mariage, his ſacred Nuptials. Could he then cry with the Beleeuing thiefe, *Domine memento mei*, *Lord remember me*, then like that bleſſed thiefe he might ſteale the crowne, *cœleſte furatur imperium* ſaith *Chryſoſtome* of the thiefe, hee took the Kingdome of heauen by violence. He came to the croſſe beſmear'd with the blood of others, but is waſht with the blood of Chriſt, and who then can deſpaire?

Aquinas in Mat: 8.

Hierom.

Bernard.

Exod. 4:26.

Luk 23:42.

Chryſ: Hom: 2: de latr.

Tanlerus: Med: cap. 43.

Who

Who can despaire of pardon when he sees his Sauiour triumphing vpon the Crosse, bowing downe his head to kisse the sinner, spreading abroad his armes to embrace the Prodigall?

Who can despaire of pardon, when he doth remember, that those wolues who shed the heart-blood of the Lambe of God, should be washed from their sinnes by the blood that they shed?

Who can despaire of pardon when he shall consider, that where *Adam* was buried, there was *Christ* crucified? as *Epiphanius* affirmeth.

Epiphan: apud Kemnit: de trad.

Christ is crucified, ὁ ἐμὸς Ἔρως ἐσταύρωϑ, saith *Ignatius*, *Iesus my Loue, my life, is crucified, that in his wounds, the holes of the Rocke, the Doue may build her nest*; as sweetly *Bernard*. *Oh then suffer not the surging billowes, the stormy Euroclydons of despaire once to appal thy mind!* Christs head was *harrowed* with thornes, that thine might be *hallowed* with the *Diadē* of glory. Christs face was besmear'd with filthy *spettle*, that thine might *shine* brighter then the Sunne in his beauty. Christs eyes were *darkned* with the *fogge* of death, that thine might *behold* the Beatificall Vision. Christs eares were fill'd with the *scoffes* of Satanicall malignity, that thine might be rauisht with Angelicall Harmony. Christs lips were scornefully wet with macerating *Vineger*, that thine might carouse the *Nectar* of *Eternity*. In Christs hand was clasped the *Reed* of reproach, that as a King thou mightst sway the *Scepter* of Felicity. Christs feet were nailed to the *Foot-stoole* of the *Crosse*, that thou mightst trample on the powers of pitchy *darknesse*. In a word, Christs piercing *incision*, his bitter *potion*, his vnsufferable *passion*, his vnutterable *compassion*, his vnsupportable, and vnsupposeable *temptation*, *affliction*, *persecution*, *prosecution*, were all for thy sake, that thou for his sake shouldest shunne the dangerous shelfe and gulfe of desperation. *Quod ex te tibi deest, vsurpa ex visceribus Domini*, this was *Bernards* practise: Stand we in want of *Mercy*? let vs not bee wilfully wanting to our selues, in standing

Ignatius Epist: 11. ad Roman.

Can: 2: 14.

Bernard: in can. Serm: 61.

Bern: in can: Serm: 61:

vpon

vpon our owne merit? workes of Supererrogation, are no ſmall derogation to Chriſts all-ſufficient ſatisfaction. Merits of condignitie (defended by the *Conuenticle of Trent*) offer the *Croſſe* of Chriſt, a groſſe, a great indignity. What incongruitie muſt there needes be, betweene our workes of congruitie, and the ſempiternall Crowne of felicitie? Surely no more proportion is there, then between *Stillam muriæ* * *& mare Ægæum*, betweene a drop of the ſea, and the maine Ocean. *Pater terreſtris terreſtrem te genera uit, regenerauit cœleſtis:* Waſt thou *defamed?* yet then thy God *aduanced* thee. Waſt thou *deformed?* hee then *reformed* thee. Waſt thou quite *degenerated?* hee *regenerates* thee. *Naſcimur homines, renaſcimur Chriſtiani:* Wee are not borne Chriſtian, but brought to Chriſtianitie: yea, then oftentimes, when we perſecute that way vnto the death. Hath not God met vs in our iourney to *Damaſcus*, running our ſelues out of *breath*, or *breathing* out ſlaughter againſt the Diſciples? Yes doubtleſſe, yet then, *Et donauit bona ſua, & condonauit mala tua*, then did hee giue vs grace, and forgiue our graceleſſe aberrations. O tune not then the dolefull ditty of *accurſed Cain*, ſay not, *My ſinne is greater then can be pardoned: Mentiris Cain, mentiris*, I dare giue thee the lie, for where Sinne aboundeth, there Grace ſuperaboundeth, *Rom.* 5. Turne thy feete from *Iudaſſes* baneſull Labarynth ſay not I haue ſinned and there *ſtop*, goe a ſtep further, I haue ſinned, but with the Lord is *Mercy*.; *Pſa.* 130. with the Lord is *mercy*, the *Manna* of the fainting ſoule; with the Lord is *mercy*, the Soueraigne ſalue to cure the ſore, the malady of *Sinne:* with the Lord is *mercy*; the *Load-ſtone* that drawes, the *Load-ſtarre* that conducts to life: This *mercy* hath *Manaſſes* found; finding it, enioyes it; enioying it, enioynes thee neuer to deſpaire of boundleſſe *mercy*.

Secondly, is the greatneſſe of Gods ineffable loue ſo incomparable? Is the graciouſneſſe of his ineſtimable bounty ſo boundleſſe, ſo incomprehenſible, as to pardon a *Manaſſes*? a *Manaſſes*, one that had almoſt ſinn'd vn-

Concil. Trident. Se. 6. cap. 11. Erant hæc duo non legitima chriſtianorum concilia, ſed tyrannica Antichriſti conuenticula: Whitakerus de Synod. Florent. & Trident. Yet they call this *Abſolutiſſima Trident. Synod. Poſſeuin. Biblioth. ſelect.*

* *Tullie.*

Gen. 4. 13.

Rom. 5. 20.

Mat. 27. 4.

Pſ. 130.

2 Chron. 33. 6.

pardonably, and like an vnskilfull, or rather wilfull Pilot, made ſhipwracke againſt the *Rocke* Chriſt Ieſus? Then heare my voice ye brood of *Lamech*, and hearken to my ſpeech ye Sonnes of *Belial*; you that for the leaſt diſgrace would ſlay a man in your wound, and for a puffe of wind a youngman in your hurt: you that with *Simeon* and *Leui*, in your wrath would ſlay a man, and in your rage digge downe a wall: O curſed, curſed be your wrath for it is fierce, and curſed, thrice curſed bee your rage, for it is cruell. The Lord doth ſit in heauen and laugh you to ſcorne, the higheſt God will haue you in diriſion: with *Cain* hee will make you vagabonds vpon the earth, with *Ioab* hee will take you from the hornes of the Altar: hee will not ſuffer your hoare head to goe downe to the pit in peace, nor your gray hayres to the graue in plenty: for you haue put the bloud of warre vpon your girdles, and in your ſhooes the bloud of woe.

Gen.4.23.

Gen.49.6.

Gen.4.2.

But you my Brethren, beloued and longed for, my ioy and my crowne, into their ſecrets let not your ſoules come: my glory, be not you ioyned with their aſſemblies. Let Chriſts *action* be your *inſtruction*, though not for the *equalitie* of *perfection*, yet for the *equitie* of *imitation*. Doth *Iudas* come with a kiſſe (like a fawning foe) to betray him? hee ſalutes him by the name of *Friend*, *Mat.* 26. He ſuffers the rayes of his *compaſſion*, radiantly to ſhine vpon thoſe, of whom hee ſuffered his *Paſſion*. Hee *cures* and recouers thoſe, of whom hee is *wounded*. Hee *giues* life to thoſe, who *tooke* life from him. Be followers then of God as deare Children; though men offend him, hee will ſeeke to ſaue them; though men worke miſchiefe, hee will ſeeke to winne them; though they turne aſide like a broken bow, hee will ſtriue to turne them; *Turne you, turne you from your euill wayes: for why will yee dye yee houſe of Iſrael, Ezek.* 33. 11.

Mat.26.50.
Acts 2.

Ezek.33.11.

And heare my voyce yee Tribe of *Leui*, hearken to my words yee ſonnes of *Aaron*. Let your Bels be heard often, often your Pomegranates ſmelt; for hee that is a *Ma-*

Exod.28.34.

naſſes

naſſes to day, a *Saul*, a *Sheol*, enlarging his deſire as hell; may be an *Hezekias* to morrow, a *Paul*, *Paulus quaſi paruulus Chriſti*, as S. *Auſtin* alludeth; he that is a great one in the Kingdome of *darkneſſe*, may at the leaſt become a little one in the Kingdome of *happineſſe*. *Qui non eſt hodie, cras magis aptus erit*: The *Ægyptian Pyramides*, *Artemiſias Mauſolêum*, the *Romane* Capitoll were not perfected in one day, nor was *Zeuxis* his *Helena* portraid with one Pencill. *Ierichos* wals muſt be compaſſed ſeuen daies, yea ſeuen times the ſeuẽth day, before they be leuel'd with the ground. Sleepy *Samuel* muſt three times be rooſed, before he can ſay, *Speake Lord, for thy Seruant heareth*. Chriſt proceeds not to that *cutting* ſentence, *Cut downe the fig-tree*, *Luk.* 13. till three yeares hee had come and ſought fruit vpon it: which three yeares, were either thoſe of his Miniſterie; or as Saint *Gregory* expounds them, thoſe three times, *Before* the *Law*, *Vnder* the *Law*, *After* the *Law*. Or as *Theophylact* and S. *Baſil* do extend them, they are the three Ages of man; his *Childhood* which is a *dreame*; his *Youth*, which is a *Frenzy*; his *Old-age*, which is a *ſickneſſe*. The *Seruant* is not better then his *Maſter*, nor is the *Subiect* aboue his *Soueraigne*; Let vs therefore follow him into his Vineyard, and three yeares ſeeke for fruit, though finding none we ſow in teares. Stay not to ſtep into this *Betheſda*, till an *Angell* doth ſtirre the water; *Quid ſtatis hîc otioſi?* Goe worke to day in Gods Harueſt, though euen in it that enuious *One* hath ſowen his *tares*. Bee inſtant in ſeaſon, and out of ſeaſon inſtant; Giue attendance to reading and exhortation, to teaching and dehortation: Cry often, and cry aloud, lift vp your voyces like a *Trumpet* often, often ſhew the people their ſinnes, and the houſe of *Iacob* their tranſgreſſions; but as much as may bee, in reprouing, in reprehending, put on the bowels of tender *Mercy*.

Auguſtin. confeſ. lib. 8. cap. 4.

Ioſh. 6. 15. 20.

1 Sam. 3. 10.

Luke 13. 7.

Gregor. Homil. 31. in Euangel.

Theophylact.

Baſil.

Iohn 5. 4.

Mat. 20. 6.

Many indeed, of whom I tell you weeping, doe giue their exhortations earneſtly, their redargutions vehemently, but they omit that other, that *vnum neceſſarium*, to a

Like thoſe Angels, Reu. 8.

bruiſed ſoule, they deale not mercifully. One blowes his trumpet and fire followes; Another blowes his trumpet and haile enſues: A third is clothed with a cloud, and the raine-bow is on his head, he roares like a Lyon, and ſeuen thunders vtter their voice.

Leu. 10. 1.

That preiudiciall aiming at the perſons of men, too euidently declares; that our *Nadabs* and *Abihus* take not their fire from Gods altar. That *pleading* of iudgement, to the *plunging* of ſoules too deeply in the pit of *deſperation*, manifeſtly demonſtrats, that they care not to come in that *ſtill voice*, Kings 1. 19.

1. King. 19.

But what ſhall we ſay to thoſe curſing *Balaams*, thoſe *Bedlems* of *Babylon*? to the ceremonies of terrour vſed by them at the time of *Curſing*? to their fierie torches? to their flaming candles caſt from on high, as though the fire of Gods furie was preſt and ready at their command? That *Brand* of hell Pope * *Hildebrand*, whom for honors ſake here I mention euen as *Pilate* is in the Creed, this monſter as Cardinall *Benno* deſcribes him, was not more *horrible* in deluding the people with [a] fire from his ſleeues, then are his ſucceſſors *terrible* in execrating thoſe, who refuſe to receiue the marke of the * *Beaſt* in their right hands. All theſe are *impoſtors*, not *paſtors*; or if paſtors, not *Dauids* but *Doegs*, not *Simon Peters* but *Simon Maguſſes*, in the gall of bitterneſſe; not *Alexanders* but *Ariuſſes*, *Aeriuſſes*, [b] *Euſebiuſſes*, (of *Nicomedia* not of *Caſaria*,) ſhepheards they are that neuer whiſtle, but euer let looſe their dogs: ſhepheards they are that feed their ſheepe with *wormewood*, and make them drinke the water of *gall*: *Paules* milke is taken from the Lambes, his ſtronger meate from greater ſheepe: [c] *Et ſuccus pecori & lac ſubducitur agnis*, *Menalcas* complaint of falſe *Damatas*.

Contrarily, let vs conſider, that [d] *Miniſter medicus eſt, is*

* This *Hildebrand* had ſo much modeſtie as to be aſhamed of his name, and would needs be called *Gregorie* the ſeuenth.

a *Cùm vellet, manicas ſuas diſcutiebat, & in modum ſcintillarum ignis diſſiliebat.* Card. *Benno in vita Hildebr.*

* Reu. 13. 16.

b *Euſebius Nicomed. Conſt.* was a perſecuting Arrian heretick about the yeere of Chriſt 342.

c *Virgil. Eglog* 3.

d Chryſoſt. *Miſcenda eſt lenitas ſeueritate, faciendumque quoddam ex vtraque temperamentum. Greg. Moral. lib.* 20. *Seueritas exercenda eſt in peccata paucorum, & (ſi quid minamur) cum dolore fiat. Auguſt. Epiſt.* 64. *Diſcite ſubditorum matres vos eſſe debere, non dominos: ſtudete*

curat

curat vulnera non ipſe verberat, as *Chryſoſtome* hath it: we are Phyſitians for the ſoule, we muſt not wound, vnleſſe it be to heale. [a] *Aqua guttatim lapſa lapidem cauat*, by frequent drops the ſtone is made *hollow*, and by feruent admonitions the *hollow* heart is made *holy*. The ſofter leade, not harder iron cuts the *marble*, and ſweeter phraſe, not harſher language doth ſometime peirce the ſtonier heart. Let vs therefore adde precept vnto precept, line vnto line, here a little and there a little, in mercy let vs exhort with iterations, compaſſionately let vs iterate our exhortations, *Manaſſes* is not dead but ſleepeth.

Laſtly, this reproueth our prying *critickes* our enuious *Momes*, our cenſorious [b] *Dans, ſerpents* by the way, & *adders* by the path, ſitting in iudgement, paſſing and pronouncing ſentence vpon euery notorious malefactor; a ſentence according to the [c] law of the *Medes* and *Perſians*, which neuer altereth, neuer changeth. What would theſe men haue ſaid of *Manaſſes*, had they ſeen him in the valley of *Benhinnom*, cauſing his ſons to paſſe throgh the fire vnto *Moleeh*? What of the [d] *prodigall*, had they ſeene him among his harlots, quaffing and carouſing, miſpending his goods vpon miſcreant varlots? What of [e] Saint *Paul*, had they ſeene him in the high Prieſts houſe, deſiring letters Dimiſſorie to *Damaſcus*, to perſecute the *Diſciples*? What of Saint *Auſtin*, had they ſeene him addicted to gluttonie * and drunkennes, to chambering and wantonneſſe, to ſtrife and enuying? Surely they would haue caſt them vpon the *racke* of cenſure, daſht them againſt the *rocke* of *deſpaire*, and excluded them from any hope of future amendment, of fruitfull recouerie.

Could *Manaſſes* haue diſrób'd himſelfe of his robes of royaltie, and conſulted with ſome cenſurer as *Saul* with the witch at *En-dor*, asking him as *Marcion* did *Polycarpus*, *Agnoſcis nos?* doeſt thou know who I am? Doubtles he would haue anſwered him as roundly (though not as truly) as *Polycarpus* did *Marcion*, *Agnoſco primogenitum Satanæ*, I know thee to be the firſtling like the firſt borne ſonne

magis amari, quam metui.—— matres fouendo, patres vos corripiendo exhibeatis.— Suſpendite verbera, producite vbera. Bernard. Super Can. Sermon. 23.

Omnia remitto, multa diſſimulo colligendæ fraternitatis ſtudio; delictis (pluſquam oportet) remittendis penè ipſe delinquo: vt fraternè de ſeipſo Cyprianus, lib. 1. Epiſt. 4.

a Plutarch.
b Gen. 49. 17.
c Dan. 6. 8.
d Luke. 15. 13.
e Act. 9. 2.

* Rom. 13. 13.

1. Sam. 28. 8.

Irenæus aduerſ. Hæreſ. lib 3. cap. 3.

ſonne of Satan: but blind had beene their cenſure of vncertaintie, and euer, ô euer, may ſuch *falt-finding* carpers, ſuch *falt-minding* and cenſorious cauillers be deceiued. Let vs not then curiouſly pry into the *ſacred* Arke of Gods *ſecret* predeſtination, let it ſuffice vs that we are of Gods *Court*, though not of his *counſell*, for I ſay to euerie one that is among you, μη ὑπερφρονεῖν παρ' ὁ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, that no man preſume to vnderſtand aboue that which is meete to vnderſtand, but that he vnderſtand according to ſobrietie. We may pronounce of the barren figge-tree, that it hath no fruit growing thereVpon, but onely Chriſt may ſay, *cut it downe*, or *neuer fruit grow on thee henceforward*. For God hath left euen in the wicked, ſome reliques and remainders of his image, like the rootes of *Nebuchadnezzars* tree; ſome *ſtampes* thereof are yet to be found, euen in nature vnregenerate, like the *ſtumps* of *Dagons* hands, which like *Iobs* meſſengers, may bring theſe ſad tidings of great wo, we only are eſcaped alone to tell thee, that we are the ruins of a ſumptuous edifice. True it is, that *Adam* by his fall did bruiſe this image, ſo that now we may make that *Quæri* with our Sauiour, *whoſe image and ſuperſcription is this?* but yet the breaking thereof is not like that of *Ieremies bottell, Ier.* 19. broken it is not like a potters veſſell, that can neuer be made whole againe. Hee that had giuen Satan an *Indenture* as a *ceiſure* of his ſoule, at the requeſt of *Luther* was ſet free againe. *Iunius* was once an irreligious *Atheiſt*, yet after writ *Diuinely* of the *Deitie*. Heroicall *Luther* was once a ſuperſtitious Frier, *enueloped* in the cloud, *enuironed* in the fogge of Egyptian, of papall and palpable darkeneſſe, yet after became a champion, marching couragiouſly againſt that Hydra-headed monſter, lurking in that ſepti-montiall * Citie.

Mat.21.19.

Dan.4 11.12.

1.Sam.5.4.

Mat.22.20.

Ier.19.10.11

M. Foxe *Martyrolog. Iunii vita.*

* This *Septimontiall* Citie is Rome, that ſeat of Antichriſt, *Reu.* 17.9. which hath ſeuen hils: *Septemque vna ſibi muro circundidit arces. Virgil. Georgic. lib. 2. & AEneid. lib. 6. Septem vrbs alta iugis, toti quæ præſidet orbi. propert. lib. 3. Eleg.* 10. *Eutropius, Victor*, with diuers others do name theſe ſeuen hills: they are thus called, *Palatinus, Capitolinus, Auentinus, Eſquilinus, Cœlius, Quirinalis*, and *Viminalis. Eutrop. Hiſt. Publ. Vict. in Deſcript. vrbis Rom.*

Which

Which firſt meets with our cold friends that gad and go aſtray to *Amſterdam*, with the *vniuſt* iudgement, of the *Ouer-iuſt* ſect of our blacke mouth'd *Browniſts*, our Engliſh *Nouatians*, *Luciferians*, *Donatiſts*, *Seperatiſts*: Theſe vpon a ſuppoſall that our mother is *blacke*, thinke that for euer ſhe hath loſt her *beauty*. They cry out with *Iſrael*, we would haue cured *Babel*, when as *England* may twit them with *Iſraels* prouerbe, *Phyſition, heale thy ſelfe*. Their *ingredients* are vehement *purgers*; the *vomit* they haue preſcribed, will *caſt* vs out of the Church, if once admitted, if once adminiſtred: Their *colloquintida*, *vertit amorem in amarorem*, as ſpeakes Saint *Bernard*, it hath turn'd their loue into low ring, and makes vs cry out, *Mors in olla*, death is in the pot, is in the potion.

Ier. 51.9.

Bernard.

2 Kings 4.40.

It is remarkable that their firſt *founder Browne*, hath *found* the way into our Church againe: euen hee that held wee had no Church in *England*, is now Paſtor at a place called * *Achurch*: *Bonum nomen, bonum omen, At quantum mutat us ab illo?*

* A Towne in Northampton ſhire.

Sed hinc illæ lachrymæ, Wee need not ſaile to *Amſterdam*, to find out incenſed & cenſorious foes for our Church of *England*, Καὶ σὺ τέκνον, It is thou my Adopted ſonne, ſayes our Mother Zion, my companion, my guide and familiar, which delighted in conſulting together, and went into the houſe of God as companions: It is thou my familiar, whom I truſted, which did eate of my *bread*, and ſucke of my *breſts*, thou haſt lifted vp thy heele againſt mee.

I ſpeake not here of *Heretikes*, thoſe foxes, *qui conantur corrumpere fidem*, but of *Schiſmatikes*, thoſe crafty cubs, thoſe ſharpe-phanged Satyriſts, [a] *qui conantur diſrumpere charitatem*. Such theſe are, as [b] *Leo* ſpeakes of, *Eccleſiæ nomen tenent, & contra Eccleſiam dimicant*: Such theſe are as [c] *Auſtin* aymes at, *qui ſub vocabulo Chriſtiano, doctrinæ*, I may ſay *diſciplinæ reſiſterent Chriſtianæ*. Furious vapours they are, who being reſtrained ſhake the very earth for vent. Such were the *Donatiſts* in *Africa*, ſuch are the *Anabaptiſts* in *Holland*, ſuch are the *Anticonformiſts* in *England*

[a] *Non verenda retego, ſed inuerecunda refuto: vtinam nobis reliquerint moderni Noe, vnde à nobis poſſent aliquatenus operiri, Bernard Epiſt.* 42.

[b] *Leo ad Paleſt.*

[c] *Auguſt. de Ciu. Dei, lib.* 18. *cap.* 51.

land, who threatned to introduce their *Diſcipline*, that *Troian horſe*, not as the *Grecians* with *quaffing* and *feaſting*, but as the *Germanes* with *quarreling* and *fiſting*. So poſſeſt are they with an ouer-weening conceit of their owne worthleſſe worthineſſe, as that they dare condemne the preſent *Diſcipline* of the Church of *England*, as groſſely idolatrous; but *Pigmaleon-like* they fall in loue with an Image of their owne *caruing*, for needes will they be their owne *caruers*. Not vnlike are theſe vnto thoſe of whom [c] *Irenæus* writeth, who were ſo beſotted with an opinion of themſelues, that they accounted their owne writings to be *Goſpels*: like they are vnto the [f] *Manicheis*, who deriued their name of *Manna*, as if *Manna-like* their doctrine had come from heauen: or like thoſe who tearming their Sectaries [g] Γνωσικοὺς, accounted themſelues to be ignorant of nothing.

Yet our chiefeſt *Sectaries* ſo *cenſorious* of vs, cannot fully agree in the maine points of erecting this their *Diſcipline*. Maſter *Knox* and others compiled a Booke of Diſcipline after the *Geneua* faſhion, but it was reiected of the *Diſciplinarians*, and tauntingly tearmed, *A deuout Imagination*. Another Booke called **Diſciplina Eccleſiæ ſacra, verbo Dei deſcripta*, was yet by them corrected, altered, and amended; ſo that this tumult is like that which *Demetrius* raiſed, *Acts* 19. wherein the moſt part know not wherefore they be come together.

Some, when *ambitiouſly* they cannot exalt themſelues, grow moſſe-growne in *Schiſme*. *Arrius* coueting the Biſhopricke of *Alexandria*, *Donatus* the Biſhopricke of *Carthage*, *Nouatus* a Biſhopricke in *Italy*, [h] *Aerius* a Biſhopricke in *Pontus*; all theſe repulſed, grew turbulently *cenſorious* againſt the Senators of *Sion*. [i] *Cartwrights* firſt diſcontentment grew from that, for that hee was neyther *regarded* nor *rewarded* by Queene *Elizabeth* for his Academicall diſputation, correſpondently to his expectation.

Another banefull ſeede of *cenſorious* Schiſmatickes is *Auarice*. [k] *Paulus Samoſatenus* fell into Schiſmes, being allured

Ex Bullinger. Vdal. Penri.

[c] *Iren. Aduerſ. Hereſ. l. 1. cap. 1.*
[f] *Auguſtin.*
[g] *Hæretici quidam ſic dicti ob inſignem eruditionem quam ſibi vendicabant: Hen. Stephan. contra quos Irenæus.*
* About 1587.
[h] S. *Auſtin* aſcribes this to *Aerius* for a Hereſie, in that hee held, *Presbyterum ab Epiſcopo nulla differentia debere diſcerni*. And *Epiphanius* ſaith that this opinió is *ſtultitiæ plena*: *Epiphan. lib. 3. Tom. 1. Hereſ. 75.*
[i] Sir *George Paul* in the life of *Iohn Whitgift* Lord Archbiſhop of Canterbury. p. 7.
[k] *Theod. lib. 2.*

allured with *preferment*, which hee expected of *Zenobia* the Queene of *Arabia*, ſaith *Theodoret*. And why doe ſo many affect the *Geneua Diſcipline*, but to fill their greedy mawes with the ruines of *Cathedrall* Churches?

Theodoret. lib. 2.

But aboue all, the contempt of *Eccleſiaſticall Authoritie*, is the greateſt breeder of this Schiſmaticall antipathie. *Vnde* [l] *Schiſmata & Hæreſes ortæ ſunt, niſi dum Epiſcopus ſuperba præſumptione quorundam contemnitur?* ſaith *S. Cyprian*. [m] If *Biſhops* had not this authoritie, *tot in Eccleſiis efficerentur Schiſmata, quot Sacerdotes*, ſaith *S. Ierome*. All the ancient authenticke *Fathers* beleeued that the calling of *Biſhops* was *Iure Apoſtolico*. [n] *Irenæus* cals this, *The ancient Tradition of the Apoſtles thorough the whole world*. [o] *S. Cyprian* ſayes, that the *Biſhop is honoured by the acceptance of God*. [p] *S. Iames* the Apoſtle was *Biſhop* of *Ieruſalem* ſaith *Chryſoſtome*. *Saint* [q] *Marke* the Euangeliſt was *Biſhop* of *Alexandria*, ſaith *Gregory*. [r] *Saint Peter* was *Biſhop* of *Antiochia*, ſaith *Origen*. [s] *Cyprian* teacheth vs, that a *Biſhopricke* is an *Apoſtleſhip*, and an *Apoſtleſhip* a *Biſhopricke*. [t] *S. Auſtin* expounding that in the forty fourth *Pſalme*, *Inſtead of thy fathers thou ſhalt haue children*, ſhewes, that *our Biſhops inherited the Apoſtles, as children their fathers*. Who then not tranſported with preiudice, dare *cenſoriouſly* traduce this tradition Apoſtolicke? who not violently *cenſorious* would ſay with [u] *Abailardus*, *Omnes Patres ſic, at ego non ſic*? the *tyde* of opinion ſeemes to *glide* that way, but wee affect to *ſtriue* againſt the *ſtreame*, and *extreamely* to croſſe the current of Antiquitie.

l *Cypr. ad Pupianum.*
m *Hieron. cont. Luciferian.*
n *Iren. contra Hæreſ. lib. 3. c. 3.*
o *Cyprian. lib. 4. epiſt. 9.*
p *Chryſ. hom. 33. in Act. 15. Hieron. de ſcript. Eccleſ. Ambr. in Gal. 1. Aug. cont. Creſcon. l. 2. c. 37*
q *Gregr. lib. 6. epiſt. 37. Euſ. Eccleſ. Hiſt. lib. 2. cap. 24. Hier. ad Euagr.*
r *Orig. hom. 6. in Lucam. Hieron. de ſcript. Eccleſ. in Ignat. Bellar. de Rom. Pont. l. 2*
s *Cypr. Epiſt. 10.*
t *Aug. in Pſ. 44.*
u *Bern. contra Abail. epiſt. 190.*

Thus you ſee by all conſent of authenticke Antiquitie, that *Biſhops* (whom our Noueliſts *cenſure* as limbes of Antichriſt,) are ordained by diuine inſtitution, and Apoſtolicke tradition. Indeede *Ierome* ſayes that *Biſhops* are greater then Prieſts, rather by the cuſtome of men, then by the conſtitution of God. But 1. this is the priuate opinion of *S. Ierome*. 2. He was no great friend to *Biſhops*, becauſe he ſhould haue beene elected *Biſhop* of *Rome*, but by reaſon of his emulators had the repulſe. 3. He ſaith *Biſhops* were ſet ouer the Church when thoſe Schiſmes beganne, *I hold of Paul, I of Apollos, I of Cephas. Comment. in Tit.* 1. But did not this fall out in the Apoſtles daies? 1 *Cor* 1. 12. 4 Hee ſo magnified his Prieſthood, to quell the pride of diuers inſolent Deacons, who compared themſelues with Prieſts. 5. He in ſundry places of his writings declares himſelfe againſt the paritie of Miniſters, as *lib. 2. contr. Iouinian. In comment. in Eſa. 13. in Ier. 6. In Epiſt. ad Ruſticum Monachum.*

As theſe are thus troubled with a ſwelling *ſpleene*, ſo our Enemies at *Rome* are much moleſted with an ouerflowing *gall*. Theſe *Catilines* thinke our caſe deſperate, that there is no *Roome* for vs, no manſions in our Fathers houſe. Hence is it, that their great *Cham* the Pope, (worſhipt might hee be) vpon the Euening before *Good-friday*, in great ſolemnitie *curſeth* vs all to hell, whereas * we for recompence the next day, *pray* for the conuerſion and ſaluation of him and his as being *Heretikes*. But is there no Balme at *Gilead*, to recouer the health of the daughter of *England*? What *Scythian* cruelty is this, to deny that to *Chriſtians*, which they grant to meere *Pagans*? Doth not their *Leaden-Legend* report (*ſides ſit penes Authorem*, beleeue it who liſt,) that the ſoules of [a] *Traianus* and [b] *Falconella* were both of them reſcued from hell, tranſported into *Abrahams boſome*, the one at the praiers of [c] Pope *Gregory*, the other of *Tecla*? And may not much more *flagitious* ſinners (ſuppoſe wee were ſuch) become *religious* Conuerts?

But ſurely, the *Romiſh* malignancy would *extenuate* our ſickneſſe, would wee *exenterate* our Mother and change the ayre: but alas, the infection is there too groſſe, nor could it be any better then a furious phrenſie, to reſort to that *Romiſh Mountebancke*, hauing at home ſuch approu'd *Phyſitians*. And be it that they may boaſt of their *Aër*, yet ſure I am their *fountaines* are ſealed vp: *The Nobles* (as [d] *Ieremy* complaines) *haue ſent their ſeruants to the water, who came to the welles, but returned with their veſſels empty*: which may more iuſtly conſtraine vs to remoue from *Rome*, then the failing of the Conduits compelled the later *Romanes*, to deſcend from the *ſeauen hils* and inhabite the Plaine.

Our *Church* hath the words of eternall life, whither then ſhall we goe? It is the *Arke* of *Noah*, the *Vine* of *Salomon*, the *Spouſe* of our *Sauiour*, *producing* a fruitful progeny, *reducing* many fruitleſſe *run-agates*, many *renegates*, as here *Manaſſes*, who being conuerted turnes vnto the Lord by prayer.

* In one of the praiers appointed in our Liturgy for *Good-friday*.
Ier. 8. 22.

a This former fable is to bee ſeen in the Reuelations of S. *Bridgit*: A book allowed by the Pope: And *Alphonſius Ciaconus* a Spaniſh Frier hath defended this opinion.
b *Damaſcen* relates both theſe Legends. *Damaſc. orat. de defunct.* but hee concludes, *At nos definimus nihil, tantùm fraternitatis ſtudio ratiocinamur.*
c Did God euer the like?
d Ier. 14. 3. *Iuel. Apolog.*

Iohn 6. 68.

prayer. *Hee prayed to the Lord his God.* And thus much of the *Agent*, [*Hee.*] Now followes the *Action*, [*Prayed.*]

Hitherto you haue ſeene *Manaſſes*, not with *Lots* wife, trãsform'd into a pillar of Salt, but with the Poets **Niobe*, into a weeping and waimenting ſtone: now ſhall you ſee him with an humble and lowly heart, raiſing his ruined ſoule, *depreſt* with ſinne, *deproſtrate* for ſinne; lifting vp his *bleared* eyes, *ſtreaming* with teares, *ſwelling* for ſorrow: you ſhall ſee him *rooſe* vp the one, and *raiſe* vp the other, from the *centre* of the circled earth, beyond the *circumference* of the heauens.

2. The Action. Gen. 19. 26. **Amphions* wife.

Behold therefore this penitent *Publican* on bended *knees* with a broken heart, behold his hands beating and thumping his flinty and obdurate *breſt*: looke well vpon this huge *Whale*, as one ſtiles that *Whipſter*, *Luk.* 7. behold in him a modeſt boldneſſe, and bold modeſtie, an acting paſſion, and a paſſionate action; looke into the grates of the *Priſon* and you ſhall find him *praying*: euen him who had *tired* himſelfe in purſuing *vanity*, and *attired* himſelfe, not with *Tertullians* Chriſtian-like *cloake*, Saint *Pauls wedding Garment*, or Saint *Johns White robes*, but with *Ioſephs Parti-coloured coate* beſmear'd with blood: euen him ſhall ye find *retiring* to God by *praire*, with *cheeks* impearl'd with *teares*, with *hands* wringing for *ſorrow*, with an heart rieuing with *ſighs*, with a *breaſt* breaking with *ſobs*, for hee, hee it is that prayed: *He tooke vnto him words*, as the *Lord* exhorted *Iſrael* by *Hoſea*, hee turned to his *God* with his father *Hezekiah*, he *chattered* like a *Crane*, he *mourned* like a *Doue*, and fixing his *eyes* vpon *Heauen*, that *Starre-ſpangled Canopy*, hee poured out a *torrent* of melodious *Harmony*.

Dr. *Worſhip.*

Tert. lib de pall.
Rom. 13. 14.
Reu. 6. 11.
Gen. 37. 31.

Hoſ. 14. 3.
Iſa. 38. 14.

I liſt not here largely to dilate vpon the *definition* or *deſcription* of *praire*, whether it bee an *eleuation* of the *mind* to *God*, as *one*: whether it be a *communication* of man with *God*, as *Caluin*: whether it be either of theſe, or both theſe. Nor need I *macerate* my ſelfe about the *diſtribution* of *praire*, bleſſed Saint *Paul* hath exquiſitely and excellently

Caluin. Inſtit.

1 Tim 2.1. expreſſed the *kinds* thereof, *Tim.* 1.2.

1 Δεήσεις. First, there bee Δεήσεις, *deprecations* againſt euils to bee auoided.

2 Προσευχαὶ. Secondly, there be Προσευχαὶ, *petitions* for good things to be obtained.

3 Ἐντεύξεις. Thirdly, there bee Ἐντεύξεις, *Interceſſions* for others, to whom we are obliged.

4 Εὐχαριστίαι. Fourthly there be Εὐχαριστίαι, *thanksginings*, for the auoiding of *euils*, the obtaining of *benefits* by our ſelues or others. I dwell not in theſe, but poſt on to this *propoſition*, extracted from the propounded patterne of this our *Manaſſes*, namely,

That *it is the conſtant practiſe of euery penitent conuert, to poure out his* prayers *to preſer his* Petitions, *to ſend vp his* ſuites *and* ſupplications *to his God* Let *Ananias* ſeeke in the

Acts 9.11. houſe of *Iudas* after *Saul* of *Tarſus*, and behold, hee ſhall finde him *praying*, *Act.* 9. Heare you not the *Pythagoricall* harmony of reuerting *Iſrael*, ſounding ſo ſhrilly their

Pſal. 130. 1. *De profundis, Out of the depths haue I cried vnto thee O Lord?*

Auguſt. in Pſa. 130. *Pſal.* 130. And ſurely, *valdè in profundo ſunt, qui nec clamant de profundo*, as ſaith Saint *Auſtin*, Thoſe are ſtifeled in the depths, who cry not out of the depths. A Tennis-ball *percuſſus ſurgit*, the harder you ſtrike it, the higher it rebounds: The Lords obedient children, the *harſhlier* they be *intreated*, the *heartilier* they *intreat* and ſue for par-

Ier. 29.12. don: ſtiffe necked *Iſrael*, being humbled by the yoke of

Pſal. 32. 6. *Babel, Shall goe and cry and pray vnto their God, Ier.* 29. Therefore ſhall euery one that is godly make his prayer vnto thee O God, ſurely in the flouds of great waters, then, euen then ſhall they come neare thee.

Ier. 9. 1. But, oh that my *head* was full of *water*, and mine *eyes* two fountaines of *teares*, that I might weepe day and night, for the *neglect*, for the contempt of this *duty*.

How many *Children* of *Iſrael* are either *tongue-tyed*, or which is worſe, poſſeſt with a *dumbe diuell?* they are not able, or not deſirous, obſequiouſly to *implore* the all-preuailing *power*, the *powerfull* preſence of the *God* of *Iſrael*.

It

It is a legall veritie, that if the Child did neuer cry, it was neuer the Kings Subiect, it was neuer capable of any right, of any inheritance: yet (ſee their palpable abſurdities) theſe *dumbe men* thinke to get in poſſeſſion the fruitfull land of celeſtiall *Canaan*. The *Turkes* may canonize their *Dumbe-men* for *Saints* or *Santones*, but ſure we are, theſe are incarnate Diuels.

The *Turkes* account dumbe men *Santones*, that is, Saints: Mr. *Will. Biddulph.*

Others there be who pleade *ſimplicitie*, their vnpoliſhed rudeneſſe, makes them that they dare not preſſe into Gods awefull preſence! But *neceſſitas docet artes*, extreame *exigencie*, will make the dumbe man ſpeake moſt *eloquently*; Euen ruſticke clownes will play the Rhetoricians, rather then ſtarue for bread.

A third ſort there are, with whom God can neuer be *acquainted*, but in their *extremities*: ſuch as are the *Cimbrians*, who hold their idols in account, onely when they are encountred with a tempeſt. When *Sheth* had cauſe to call the name of his ſonne *Enoſh*, ſorrowfull *Enoſh*, then men begunne with alacritie to call vpon the Name of *Iehouah*, Gen. 4. When Iſrael is in *bondage*, then are they *free* of ſpeech, *Ex. 2. They ſighed and cryed for their oppreſſing ſlauerie.* When *Amalek* comes to skirmiſh with the *Hebrewes*, then looke for *Moſeſſes* hand to be held vp. Theſe *Ionah-like*, *ſleepe* in the ſhippe, but *pray* in the Whales belly.

Exod. 2. 23.

Exod. 17. 11.

Ion. 1. 5. with 2. 2.

But did you neuer heare of a horrid, and ſtrange miſſhapen monſter, called the Chriſtian *Atheiſt*? he poſts ouer this duty of *praire* to the *Prieſts*; they are λειτουργοὶ τῆς θυσιαστηρίου, they ſerue at the Altar, and he with *Vzziah*, will not vſurpe the *Prieſts* office. Hee may fetch his deſcent as farre as *Pharaoh*, who would not trouble himſelfe to call vpon *God*, but intreates ſo much fauour of *Moſes* and *Aaron*, *Orate vos, pray yee vnto the Lord*, Exod. 9. He is ſomething allied to *Ieroboam*, who *beſought* that Prophet whoſe blood he *ſought*, *to pray vnto the Lord and make interceſſion for him*, King. 1. 13. Had I not ſtyled him a *Chriſtian Atheiſt*, I might haue called him an *Atheiſtical*

1. Cor. 9. 13.

2. Chro. 26 16.

Exod. 9. 28.

1. King. 13. 6.

call Iew: for like as the *Iewes* will not ſuffer that Name of *God Iehouah* to be pronounced, but onely of the *high Prieſt*, and that onely *once* in the yeare, when he enters the *Holyeſt of Holyes*; ſo theſe; but I ſpare to apply it.

Polycarpus, ſaith * *Euſebius*, begd one houre of his perſecutors to ſpend in *praire*, but we will not redeeme our dayes, our weekes, our moneths, our yeares from vanitie, to *imploy* them, in *deploring* our ſinnes, in *imploring* the aſſiſtance of our God. If euery one was forc'd to publiſh to the view of the vulgar, a Chronologicall hiſtorie, an hiſtoricall Chronologie of their owne exploits, then ſhould we ſee to the ſhame of *mortals*, how ſhameleſly we ſhuffle off our *mortall* dayes. So much time ſpent in nothing but *hunting*, ſayes our voluptuous *Eſaw*. So much time ſpent in *courting* our *Delilahs*, ſayes our amorous *Sampſon*. So much time ſpent in *coffering Mammon*, ſayes our auaricious *Nabal*. So much time ſpent in *painting* our *faces*, and *ſteeling* our *foreheads*, ſayes our gorgeous *Iezabel*. So much time ſpent in *gormandizing*, ſayes our licencious *Libertine*. So much time ſpent in *quaffing* and *carouſing*, ſayes our barbarous *Scythian*. So much time ſpent in *gaming*, in *carding* and in *dicing*, ſayes our penurious *prodigall*, but ſo little, ſo none in *praying*, ſo little, ſo none in *calling* vpon God. * *O tempora, ô mores*, Oh the *times* that we are fallen into, Oh the *manners* of men, or rather of bruitiſh beaſts, of men more bruitiſh then beaſts, then * *Balaams Aſſe*, for *ſhe ſpake twiſe to her Maiſter* in one day, but theſe will not bid their *God* good *morrow* or good *euen*; though * *by groping after him they might haue found him*, as *Paul* the Apoſtle of the *Gentiles*, once beſpoke his ſchoold *Athenians*, Act. 17. 27.

I could ſuggeſt vnto theſe, that rare and admirable are the *effects* of *prayer*: if we looke vpon the *elements*, *prayer* is a *controuler*, if we look vp into the *heauens*, *prayer* is a *cõmander*; *Eſt oratio vis Deo grata*, ſaith *Chryſoſtom*, a *gracious prayer*, is the moſt *grateſull* violence we can offer to God. *Eliaſſes prayer* can fetch downe *Fire* from heauen,

Samuels

Abba Saul. lib. Sanhed. cap. Helec. ex Sanſordo De Deſcenſu. lib. 1. ſect. 9.

* *Vnamque ab illis horam ad orandum, &c.* Euſeb. Hiſt. Eccl. lib 4. cap. 15.

* *Vir qui venationibus magis, quàm orationibus vacabat: de Iohan. 13. Carranz. in Sum. vit. Pontif.*

Scythia bred not one learned Sage, ſaue onely *Anacharſis*. For as temperance in wine is a whetſtone to the wit, ſo exceſſe, is a mill-ſtone to it. a *Tully Orat.* in *Catilinam.*

* Nu. 22. 28. 30.

* Act. 17. 27.

Chryſoſt.

2. Kin. 1. 10. 12

[c] *Samuels praier* can cauſe the [d] *Aër* to thunder, [d] *Moſeſſes praier* can ſweeten the embittred *waters*, the [e] *Apoſtles praier* can ſhake the center of the ſenſeleſſe *earth*. At [f] *Ioſhuahs praier* the *Sun* muſt ſtay in *Gibeon*, and the *Moone* in the valley of *Aialon*. It climbes the battlements of *Olympus*, and with [g] *Iacob* wreſtles with *God* till it get a bleſſing.

[h] *Theodoſius* obtained that victory againſt *Eugenius*, not by his *power* and *prowеſſe*, but by *powring* out his *prayers* to the *Lord* of hoſtes. [i] When the Campe of *Marcus Aurelius* was oppreſt with thirſt, the Chriſtian Souldiours by *prayer* obtained, not onely a *ſhower* to *refreſh* the *Army*, but *thunder* alſo to affright the *Enemie*. [k] *Sed quid terras alio calentes ſole mutamus?* Why doe wee wade into a world of *wonders*, to finde out the *wonderments* wrought by *prayer?* it reſcued *Manaſſes* from the *iawes* of Hell, and reſtored *Manaſſes* to the ioyes of Heauen; for not S. *Peter* with his *croſſe keyes*, but *Chriſt* with the *key* of his *croſſe*, & *Manaſſes* with the *key* of his *prayer*, made paſſage to the Throne of Grace: *He prayed to the Lord his God.*

Time and *deſire* challenge our attention, to the third *member* of our preſent *diuiſion*, which is the *Obiect* of the *Action*, [*Iehovah*] *the Lord.* [b] *Studioſos arbritror ne laturos*, ſaith *Chryſoſtome*, *vt verbulum aliquod in ſacris libris, contẽptim prætereatur.* Chriſt ſaies that the leaſt *Iota*, μία κεραία that the leaſt *Hebrew point ſhall neuer fade till all be fulfilled*, [c] *Mat.* 5. Here therefore I might play the *Rabbin*, and giue a reaſon why the *great name* of *God* is τετραγράμματον, as here in the *Hebrew*, ſo almoſt in all tongues, it is wrttten onely with foure letters: the *Ægyptians*, *Thewt*; the *Perſians Syros*; the *Arabians Alla*; the *French Dieu*; the *Germanes Gott*; the *Iewes* [d] *Iehovah*; to import that in the *foure parts* of the world his *name* is knowne, and that hee hath his Church in euery quarter.

And here might I deplore the dangerous dotage of [e] *Ido-*

c 1 Sam. 12.18.
d Exod 15.25.
e Acts 4.31.
f Ioſh. 10 12.13
g Ge. 22.24.26.
h *Socrat. hiſtor. Eccleſ l.5.c 25. Præparatur ad bellum non tam telorum quam orationum ſubſidijs: de Theodoſio Ruffinus Hiſt. Eccleſ. l. 2.c.33. Tam in pace quã in bello diuinum auxilium ſemper petijt Theodoſius, & nunquam illo fraudaretur. Theodorit. Hiſt. Eccleſ. l. 5. c.34.*
i *Ferunt fulmen ſubſequutũ, quod hoſtes in exitium impulerit, & imbrem ad refocillandũ exercitũ. Euſeb. hiſt. Eccl. l. 5. c. 5.*
k *Horat.*
* 3 The Obiect.
b *Chryſ. hom. de Priſc. & Aquila, ſiue de colendis Sacerdotibus.*
c Mat. 5. 18. Luke 16.17.
d Iehouah in Hebrew is written with foure Letters.
e *Multos deos Manichæus colendos eſſe admonet. Socrat. hiſt. Eccl. lib. 1. c.22. Duos affirmauit eſſe deos. Clemens Recog. lib. 3.* Which opinion went currant almoſt three hundred yeares, as *Nicephorus* writeth: *Niceph. Eccel. Hiſtor. lib. 5. cap. 31.*

And

laters, who multiply their *Idols* according to the *Ideas* of their ſeduced phanſies. In *Calicute* they adore the *diuel*; In *Perſia*, their *King*: In *Ægypt*, the *Crocodile*: In *Siam*, a Prouince of *India*, they worſhip the higher *Elements*. The *Magi* worſhipt the *Sunne*, the *Ophitæ*, the *Serpent*; the *Petilianiſts*, *Iudas*! The *Papiſts* honour the *whip* that ſcourged, the *Speare* that pierced, the *Nayles* that faſtned, the *Souldiour* that goared our Sauious ſide. * *Danæus* dares to ſay, that *Vnà cum Rocho, canem; cum Ioſepho, Aſinum; cum Agnete, agnum quoque colunt*: That together with Saint *Roch* they worſhip a *Dogge*, together with *Ioſeph* they worſhip an *Aſſe*, and together with S. *Agnes* they worſhip a *Lambe*. According to the number of thy Countries are thy gods, O *Babylon*! S. *George* for *England*, S. *Iames* for *Spaine*, S. *Denice* for *France*, S. *Patricke* for *Ireland*. And as they make them *Patrons* for Kingdomes, ſo they create them *protectors* from *diſeaſes*, from *diſaſters*: The bleſſed *Virgin*, from *Ship-wracke*; S. *Roch*, from the *peſtilence*; *Raphael*, from *ſore eyes*; *Apollonia*, from the *tooth-ach*. They *worſhip* for *Saints* ſuch as neuer were *men*, as *ſuppoſititious Chriſtopher*; or ſuch as were the worſt of men, as *treacherous* z *Becket*.

Whatſoeuer hath the higheſt pitch of our *affections*, that is our God. a *Hæreticus colit dogma quod finxit*, ſaith *Ierome*: *the Hereticke deifies the deſied popularity of his opinion*. *Midas* worſhips his *Mammon*, that god of *ruſt*, who like a *cancred god* at laſt will conſume him. They idolize *Diana* at *Epheſus*; *Lais* at *Corinth*; *Mahomet* at *Conſtantinople*; *Antichriſt* at *Rome*; *Machiauel* at *Florence*; *Arius* at *Alexandria*; *Aerius* at *Pontus*; All theſe at *Amſterdam*.

Here alſo might I mightily torment the tortured *Ghoſt* of *Simon Magus*, whoſe Statue pointed, *Simoni deo ſancto*: the *Ghoſt* of b *Alexander* the *great*, that *great* deſirer to be ſtil'd a *god*: But with c *Arams* Captaines, I will fight neither with great nor ſmall, ſaue onely againſt Απολλυων, the King of the bottomleſſe *Abyſſe*, the prophane zeale-

ſcoffing

* *Danæus in explicat. Orat. Dominicæ.*

z *Inter Magiſtros Pariſienſes quæſtio erat, Damnatusne ſit, an ſeruatus Beckettus. Hunf.*

a *Auarus colit Mammona, & Hæreticus dogma quod finxit.* — *Vertunt in Idolũ, &c. Hier.*

b Who yet in ſleepe and luſt perceiued himſelfe to bee a meere *animal*. Yea, though liuing he affected to be ſtiled a god, yet being dead, he could not get a graue to burie him in, according to his mother *Olympias* lamentation in *Eraſmus*: *ô fili; tu qui ſtudebas cœli particeps eſſe, huc toto impetu properãs; ne iis quidem potiri valuiſti, quæ ſunt mortalium omnium communia, terra ac ſepultura. Eraſ. Apopht. li. 4.*

c 1 King. 22. 31.

ſcoffing *Atheiſt*, that black bratt of fathomleſſe perdition, brauing the *Deity* with a brazen brow.

[a] *Neuer was there Nation ſo rude and barbarous*, ſaith *Tully*, *but hath been perſwaded that there is a God.* [b] *Orpheus* (that I may point at ſome of their learnedſt Sages) confeſſed that there was εἷς αὐτογενὴς, *one begotten of himſelfe, by whom all things were made.* Their ancient deſcription of a *principle* agrees only to God, Ἀρχὴ ἔστιν ἐξ οὗ ἅπαντες, ſaid that ancient Philoſopher, the firſt *Principle* is made of nothing. Ἀρχὴ δέ ἐστιν ἀγένητον, ſaid *Anaxagoras*, it is without generation! The ſame *Anaxagoras* is commended by [c] *Ariſtotle*, for that hee held that there was an *immixt & moſt ſimple vnderſtanding, which knew all things:* whence the *Platoniſts* cald him Ἐφόρητης, as being the *Seer* and *Beholder* of all things whatſoeuer.

But becauſe the audacious *Atheiſt*, with a brazen & iron forehead, blaſphemouſly [d] ſaies in his heart *There is no God*, holding the Scriptures to be but fables, *coyned* for *current* onely to awe the world, I will, though very briefly, proue that there is a *Iehouah* to whom *Manaſſes* prayed, [*Hee prayed to the Lord his God.*

First, the *excellency* of the *Angelicall nature* ſhewes that it muſt proceed frō a *more excellent cauſe* then is it ſelfe. Theſe heauenly *Hierarchies* could not compoſe or frame themſelues, therefore were they formed of ſome other cauſe, which muſt needes ſurpaſſe them in dignity, according that receiued *Maxime* in the *Schoole*, *Propter quod vnumquodq; eſt tale, illud ipſum eſt magis tale: That which giues excellency to another, muſt needs in it ſelfe be farre more excellent.*

Secondly, thoſe *Heroïcall inſtincts* in the minde of man, whereby extraordinarily great *exploits* haue beene atchieued, muſt needes euince, that ſome *ſuperiour power* hath proſpered theſe vndertakings, and produced them to their ſeuerall iſſues and euents. How could eyther the pupill *Aexander*, ſo ſpeedily haue ouer-runne the world, with his warre-like, and more then *Tragicall Tropheis?* or his Tutor *Ariſtotle*, ſo ſucceſſefully ſounded the depth of ſo many *Arts*, and poliſhed ſo many *Sciences*, had not ſome *higher* and *more powerfull* hand ayded them in

[a] *Nulla eſt tam barbara natio, nulla gens tam efferata, cui non inſideat hæc perſuaſio, Deum eſſe.* *Cicero de natur. Deorum. lib.* 1.

[b] *Orpheus* liued about that time in which *Ehud* and *Shamgar* iudged Iſrael, *More Chronol.*

[c] *Ariſt. de Anima. lib.* 1.

[d] Pſa. 14. 1. and 10. 4. and 53. 1.

the accompliſhing of thoſe waighty enterpriſes?

To ſpeake of the latter. * Is not the whole ἐγκυκλοπαιδεία of the *Arts*, the energeticall and operatiue wiſedome of the firſt *Beeing*? Doth it not as *firſtly* ſpring and ariſe from him, ſo *laſtly returne* and *retire* to him againe? Herein like the leſſer riuers, which as they receiue their particular currents from the *Maine*, ſo doe they at length repay their due tribute to the *Deepe*.

* *Entis à primo Actus eſt* ἐγκυκλοπαιδεία, ἐνεργητικὴ *primi entis* σοφία.

Thirdly, conſider that if ſome *Infinite Beeing* bee not the repoſe and centre of our mindes, wee are all like *toyling Leanders* in the *boyling Helleſpont*, eaſeleſſe, reſtleſſe, wretchleſſe, a very burthen to our ſelues, neuer ſatisfied with any terrene, or tranſient, or triuiall contentment. Wee are all ſicke of a direfull dropſie, like *ſelfe-ſoothing Narciſſus*, of whom the Poet,

Ouid. *Dumque ſitim ſedare cupit, ſitis altera creuit:*
In vaine Narciſſus *ſeekes to quench his thirſt,*
Sith it was leſſe inſatiate at the firſt.

If with *Alexander* wee could neuer ſo ſucceſſefully ſubdue the *Vniuerſe*, yet with *Alexander* mounted on the Stage of encroaching arrogance, wee would burſt forth into bitter teares, grieuouſly lamenting that there remaines not yet another world for vs to conquer.

Fourthly, looke vpon thoſe *horrors* of *Conſcience*, which ceaze vpon the *mighty* men of the earth, though in regard of their ſupereminent place, their eminent power, their puiſſance, their proweſſe, their proſperous euents, they need not once ſhrinke at feare 'mid chiefeſt brunts of battle. Is not this then ſome ſuperiour *Iudge*, who thus makes them *vaile* the glory of their *vanting* plumes? Is not this ſome ſuperiour *Power*, who ſhewing them their hainous guilt, thus dolefully diſmayes their dauntleſſe mindes? And to conclude, is not this ſome ſuperiour *Potentate*, who declaring his dreadfull vengeance, thus heralds vnto them Deaths pale and trembling triumphs?

Dan. 5. 2. Witneſſe *Belchazzar* King of *Babylon*, behold him well, and whuiſhtly view his feature, he cannot keepe his countenance,

tenance, but is like vnto the *Image* of *Diana* in the Iland *Chios*, which on the one ſide being looked vpon ſeem'd to *ſmile*, but on the other to *frowne*: So hath he two faces, the one ſweld like *Æolus*, and puft vp with drinking Wine; the other aſhy-pale and meager, with looking at the *hand-writing* on the wall. Pale trembling Coward, what need'ſt thou feare? why is thy countenance changed, thy thoughts troubled, the ioynts of thy loynes looſed? why doe thy knees ſmite one againſt another? what? blurring and crying to ſee the Palme of a hand? Remember man the former power of thy martiall arme, Remember that thou art guarded with a thouſand of thy Princes. See, here is plenty of the *Red liquor* of the *grape*, which is like *lapis Alchymicus*, the *Philoſophers ſtone*, conuerting a *leaden paſſion* into a *golden*, ſweet, contenting *contemplation*. But of all theſe hee might truely ſay as *Iob* once ſpake of his Friends, *Miſerable comforters are yee all!* For indeede, *the arrowes of the Almighty are in him, and the terrours of God, yea changes and armies of ſorrowes doe fight againſt him.* Now be it ſpoken vnto thee O King, that there is a King of Kings, that the Lord is a man of warre, his name is *Iehouah*: Hee eſteemeth thy darts as ſtraw, and laugheth at the ſhaking of the ſpeare: he looſeth the collar of Kings, and guirdeth their loynes with a girdle. Hee powreth contempt vpon Princes, and maketh the ſtrength of the mighty weake. What ſhould I ſpeake of that common contemner of God *Caligula*? who notwithſtanding would *winke at the leaſt lightning, and couer his head.* I will not now diſeaſe this timerous *Tyrant*, who creepes vnder the *bed*, and runnes into a *benchhole*, hoping ſo to eſcape from heauens reuenge-full thunder.

Dan.5.5. Dan.5.6. Dan.5.7. Dan.5.1. Iob.16.2. Iob.6.4. Iob.10.17. Exod.5.3. Iob.41.20. Iob.12.18. Iob.12.21.

Qui Deos tantopere contemneret, ad minima tonitrua & fulgura conniuere, caput obuoluere, ad vero maiora, proripere ſe à ſtrato, ſub lectiſque condere ſolebat. Sueton. in Caligul. cap. 51.

Shall I ſumme vp all in a word? then thus. There muſt needs be ſome *ouer-ruling Deitie*, eſtabliſhing all rule and regencie. There muſt needs be ſome *thought-ſounding and ſuperior Iudge*, puniſhing the mighty *Nimrods*, the *Gods* of the earth. There muſt needs be ſome *Infinite Beeing*, ſatisfying the vaſt minds of vs mortals. There muſt

must needs be some *supreme power*, prospering all *high* and *heroicall euents*. There must needs be some *excellent cause* of the *Angelicall nature*, surpassing in *excellencie* the *excellencie* of them, who *excell* in *excellencie* all lesse *excellent* creatures. This ouer-ruling *Deity*, this superior *Iudge*, this infinite *Beeing*, this supreme *power*, this first and excellent *cause* is no other, can be no other then a *God*, than *this God* to whom *Manasses prayed: Hee prayed to the Lord his God.*

Solus Deus ipse, quoad se, seipsum nouit, God onely knoweth himselfe, as inhabiting φῶς ἀπρόσιτον, a light vnapproachable, vnaccessible, [a] *Tim.* 1.6. [b] *Tully* tels vs that *Simonides* after *three daies* study how to *describe God*, was in the latter end more *remote* from any *resolution*, then when he first began! See, here is *Simonides*, with the [c] *Sodomites* strucken blind, so that he is wearie with seeking the *doore* of this knowledge. And might not that so much to be admired *Aristotle*, with [d] *Elymas*, goe about to seeke a man, to leade him by the hand! For to say as the truth is, the best *Philosopher* is in this regard φθεγγόμενος μᾶλλον ἢ λέγων, as *Iulian* spoke of *Traianus*, vaunting of his Parthian tropheis before the gods; *He is but as sounding brasse, or a tinkling Cymball.* The most renowned *Orator* attempting this, *Verborum minutiis rerum frangit pondera*, as *one* speakes of *Seneca*: He should sooner want a world, a *Sea* of words, then a *drop* of worthy matter.

Yet hath the *Lord* in mercy manifested vnto vs *postica eius*, his *Backeparts*, *Exod.* 33. So that as that *Tyrian* *Strato proued in the end the wisest, who concluding with his consorts in the Euening, that hee who first could see the *Sunne* in the next ensuing morning should be King, looked not toward the *East*, where first he ariseth, but toward the *West* where his radiant rayes did first display themselues: So we, not being able to looke *God* in the *face*, at the resplendent brightnesse of whose glory, the very *Seraphims* couered themselues, * *Esa.* 6. must behold him as he himselfe hath beene pleased to display himselfe vnto vs: * *Further we may not see, & liue; neither need we*

see

[a] φῶς οἰκῶν ἀπρόσιτον, ὃν οὐδεὶς ἀνθρώπων εἶδεν, οὐδὲ ἰδεῖν δύναται. 1. *Tim.* 6.16.

[b] *Cicero de nat. Deorum.*

c Gen. 19.11.

[d] Act. 13.11.

Iuliam. in Cesaribus.

1. Cor. 13.1.

Exod. 33.23. Iob. 4.16.

* — *Cæteris in Orientem spectantibus, solus Occidentis regionem intuebatur. Iustin. Histor. lib.* 8.

* Esa. 6.2.

* Exod. 33.20. Ioh. 1.18. 1. Ioh. 4.12. Deut. 29.29. and 4.1. and 5.33. and 30.19.

ſee further, that we may liue.

This Name of God *Iehouah eſt nomen eſſentiæ*, ſayth *Iunius*, a title typing out the *eſſence* of God vnto vs; nothing hath a *Beeing* but hee, nothing in compariſon of him. Excellently the Prophet *Eſay*, *All nations before him, are as nothing, and they are counted to him leſſe then nothing*, * *Eſ.* 40. Let not vs then poore wormes exalt our ſelues againſt this infinit *Beeing*: Let vs not dare to conceiue or ſpeake any thing which is vnworthy of ſo great a *Maieſtie*, ſeeing nothing can be ſpoken *worthy* of God, which is not therefore *vnworthy*, becauſe it may be ſpoken.

Eſſentia eſt qua per ſe, & ex ſe abſolutè Deus eſt, & exiſtit. Trelcat. Inſtitut. lib. 1.

* Eſa. 40. 17.

We are now almoſt come aſhore ready to caſt anchor, for there remaineth onely the *Application of the Obiect*, [*His God*.] *Nonne ſi fluctuat fides, inanis eſt & ſpes noſtra?* ſayth *Bernard*. It not that *Academicall* opinion of miſerable doubting, a *doctrine* full of *danger*? the *Forge* of *deſpaire*? the *Gulfe* of *hell*? A poyſoning *Brazuto*? a ſtabbing *Ioab*? A perfidious *Catilin*, noting vs with the eye, and deſigning vs all to the infernall vault of pitchie *Acheron*? yet ſee and wonder, the *Councill* of *Trent defines* it, *Bellarmin defends* it, to be an aſſertion, worthy to winne our worthieſt reputation.

4. The Application of the Obiect. *Bernard. in Epiſtol. Cont. Abailard.*

Concil. Trident. ſeſſ. 6. *can.* 12. *Bellarm. lib.* 3. *de Iuſtif. cap.* 3.

Here could I wound them with their owne weapons; *Sed ſatis eſt potuiſſe.* O my ſoule, ſurceaſe with ſetled reſolution. If any of the *Sonnes* of the *Prophets* will here ſend to ſeeke *Manaſſes*, anſwere him with the tongue of men and Angels, *quid quaritis viuentem inter mortuos? Why ſeeke yee the liuing among the dead?* Why ſeeke yee *Manaſſes* in the *valley* of *Ben-hinnom*? hee is aſcended into heauen, the *valley* of *Viſion*! Why ſeeke yee *Manaſſes* in the *High-places*? or rather why ſeeke yee not *Manaſſes* in the *High-places*? for *ſurrexit*, ἀνέστη ὥδε; Hee is aſcended into heauen, he is tranſported by the *Angels* into *Abrahams boſome*. He is entred into that figuratiue and myſticall *Paradiſe*, that *pearleſſe* place of *endleſſe* pleaſure, that ſacred *Sanctuarie* of a *ſinner*, that *renowmed receptable* of the ſoule, wherein he now enioyes eternall bliſſe.

Hee hath abridg'd the way to heauen, and made a ſhort

cutt to the land of *Canaan*,* that land of *Palmetrees*, where carying triumphant *palmes* in his hands after many conflicts and tribulations, hee now keepes a continuall *Sabaoth*, an endleſſe *Halleluiah*, an eternall *Iubile*.

And as for you, my *attentiue Auditors*, let *Manaſſes* this day reade you a lecture, not of late but ſpeedy *repentance*. Of all that we poſſeſſe onely *time* is ours, and of all *times* onely the *time* preſent. *Auſtin* for the gaine of many worlds, would not be an *Atheiſt* for halfe an houre. *Baſil* to wade in wealth, would not *preſume* for halfe a moment. *Baſiliſcus* the *Martyr* to ſaue his life, would not *recant* for halfe a minute.

Tempus ſenex eſt, *Time* is Older then *Methuſhelah*, [a] he liued nine hundred ſixty and nine yeeres, yet then hee dyed; but *time* hath beene fiue thouſand yeares and yet he hath ſtill a being. *Tempus ſenex eſt*, *Time* is as ancient as the brighteſt *Angel*, yet is he like [b] *Aſahel*, as light on foot as a wild Roe. *Tempus ſenex eſt*, *Time* is older then Natures *fabricke*, yet he weares a fore-top; but take heed, *poſt eſt occatio calua*, hee is bald behind, take hold *in time*, *time* preſent is onely ours.

Security, ſinnes *Circe*, luls vs in the lappe of *delight*, and ſings a *requiem* to our ſoules: with [c] *Suetonius ſes Crow* ſhe ſtands vpon the *Capitoll* and proclaimes an *Omne bene*, all will be well, though you repent hereafter. But the *Lord* with [e] *Socrates*, that *Athenian Eagle*, lookes vpon *this* Sun. With *Zachary*, [e] *Hodie annuncians*, *to day he doth declare it*, Turne you with *Manaſſes*. [f] *To day* then heare his voyce, and harden not your hearts as in the prouocation.

[g] *Theodoſius* gaue his foes *ten dayes* liberty, before hee ſhewed the leaſt extremity, but if theſe *ten daies* were *tenne* times multiplyed, there is not the leaſt here but hath had them offered. The Lord hath giuen vs time to *turne*, and we muſt *returne* a reckoning how we ſpend it. *Omne tẽpus nobis impenſũ requiritur à nobis qualiter ſit expenſum*. But we with the euill *ſeruant* haue hid this talent in the Earth, with *Pericles* we doe not thinke ſo much to make vp our *Accounts*, as how to make no *reckoning* vp at all. We ſay as

Phocion

* *Canaan* the Greekes call *Phœnicia*, of φοινιξ, which ſignifies a palmetree, which was the ſpeciall cogniſance of *Phœnicia*, as is apparent in many old coynes which now are extant. *Veſpatian*, for a memoriall of his taking of *Iudæa*, ſtamped vpon his coyne a lamenting woman, ſitting with her backe to a palmetree, which this Inſcription, *Iudæa Capta*.

[a] Gen. 5. 27.
[b] 2 Sam. 2. 18.
[c] *Suetonius*.
[d] *Gellius*.
[e] Zach. 9. 12.
[f] Pſa. 95. 7, 8. Heb. 3 8. 9.
[g] And thirty daies liberty he granted to malefactors, to paſſe betwixt the ſentence & the execution, *Vt intermedio tempore, ira Imperatoris omnibil mitigaretur, et miſericordiæ locus aperiatur*. *Sozomen. Hiſt. Eccleſ. li. 7. c. 24.*

Phocion sayd vnto the *Athenians*, *If Alexander be dead to day, he will be dead to morrow*; If wee haue *time* to *turne* to day we shall haue *time* to *returne* to morrow.

Thus is *tempus duratio rerum*, God doth giue vs *time* to *turne*, but wee are hardned in heart; we will not *turne*. With *Iulius Cæsar*, we weare the *slow-sliding Snaile* vpon our Ensigne, ancompast in *a mocking motto*, *Lentè festinandum*. With *Callipedes* in *Suetonius*, We spend our daies in *mouing*, but goe not forward *one cubit*. We slug in sloath, and languish in *delight*, wee giue our selues the raines of raging *appetite*; wee cut too fast the triple front of *Time*, and thinke to repent as seriously as *Manasses* when wee list. But alas, our *liues* are not our owne *fee-simple*: our *bodies* are *houses*, but of *dust*: *our selues* are all but *liuing clay*; Our *soules* are *tenants but at will*; wee may not, wee must not promise to our selues a *day*. The *Lord* indeed is our *Landlord*, but we haue no leases of our liues. We *grow* like *grasse*, in the morning we *flourish*, but in the euening *fade* away. *This night shall they fetch thy soule* was *Dioesses* doome. *Mihi hodie, cras tibi*; *to me to day, to thee to morrow, is the dead mans dole.* *Suetonius.* Luk.12.20.

Non potest in morte videre vitam, qui non vult in vita præuidere mortem: If *Sion* will not *repent* while she hath *time*, and *England returne* while grace is offered, *Sion* shall split her heart with griefe, *England* shall mourne and not bee comforted: Her *Cities*, shall be wasted without inhabitants, and her houses without a man. *Zijm* shall lodge within her *Townes*, her Temples shall be full of *Ohim*: *Iim* shall cry within her *palaces*, *Dragons* shall creep into her pleasant *places*. For *Nebo* and for *Dibon* shall *Moab* howle, for *Nebo* and for *Heshbon* shall *Medeba* weepe: *Ieremies* head shall *flow* with water, *Esayes* eyes shall *flood* out teares, because their people will not *turne*, because they *returne* not in time with good *Manasses*. Esa.13.21,22. Esa.15.2.

With good *Manasses* seeing we returne not speedily to the *Lord*, the *Lord* hath made our *heauen brass*, & our *earth* as *iron*. The *Elements* are vp in armes, and all the *creatures* turne our foes. The *Fire* deuowreth many houses, and the flame

flame consumeth many towns. The *Aer* hath beene infected with the *plague*, *pestilence* afflicted many people. The *Water* hath roar'd, and swel'd, and ouerwhelm'd the firmest ground. The *Earth* hath quak't to view our vanity, and groanes to beare the burthen of our villany.

Turne therefore *now* ye house of *Israel*, *turne* you with *Manasses* from your euill wayes. Thinke not to *conne* the *Psalme of mercy*, when *Christ* the *Iudge* of all *flesh*, shall ride in *circuit* to put a *period* to thy daies, shall sit in *iudgement* to cut shorter thy *thred* of life; but now while thou hast *time* to *turne*, *turne* to God; *turne* to God *à toto*, *à tanto*, *à tantillo*; from *all*, from the *least*, from the *greatest* sinnes, *turne speedily* with *Manasses*.

Deut. 28. 3. &c. *Thus* if thou doest *turne*, *blessed* shalt thou be in *City*, and *blessed* in the *towne*. *Blessed* shall be the *seed* of thy body, & the *fruit* of thy *field*. *Blessed* shall be the *increase* of thy *kine*, and the flocks of thy *sheepe*. Thy *land* shall flow with *milk* and *honey*, and thou shalt *wash thy paths in butter*. Thy *rocks* shall powre out oylie *Riuers*, and thou shalt *wash thy cloake in Wine*. Thou shalt be *blessed* here on earth with *great felicity*, and triumph with *Manasses* for all *Eternity*. Then shalt thou *reigne* in *Heauen*, where is *Voluptas sine mœrore*, *tranquilitas sine tremore*, *amœnitas sine terrore*: where is *ioy* without *terrour*, *ease* without *dolour*, *health* without *horrour*. Thou shalt *reigne* in *Heauen*, *Cujus Rex est Veritas*, *Lex est Charitas*, *Pax est aquitas*: Whose *King* is *Verity*, whose *Law* is *Charity*, whose *Peace* is *Equity*. To the which *he* bring vs, who, when we were *lost* in sinne with *Manasses*, so *earely sought* vs; who, when we were *sold* to sinne with *Manasses*, so *dearely* bought vs,

Iesus, the *Sonne* of *God*, the *Lambe* of *God*,
God and *Man*, the *Man Christ*
Iesus, *God blessed* for
euer. *Amen*.

Ternæ & æternæ Trinitati, ascribatur honor omnis, gloria, dignitas, &c. in sæcula sæculorum.

Vox audita perit, litera scripta manet.

FINIS.